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ESSAYS ON THE TRUTHS AND ERRORS OF ORTHODOXY.

ESSAY III.

Orthodox View of Total Depravity.

IN speaking of the fall of man, we necessarily anticipated somewhat the doctrine of Total Depravity. Still, we must say something further on this doctrine, because it is so important in the church system: it is, indeed, at its foundation. Those who accept, in its strictness, the doctrine of Total Depravity, cannot avoid any point of the severest Calvinism. Schleiermacher has shown, in his "Essay on Election," that this latter doctrine necessarily follows the doctrine of Total Depravity: for, if man is wholly depraved, he has no power to do any thing for his own conversion; therefore God must do it. And if some are converted, and not others, it must be because God chooses to convert some, and does not choose to convert others.

Let us look, then, at what Orthodoxy says of the *extent* of human depravity. In all the principal creeds, this is stated to be unlimited. Man's sin is total and entire. There is nothing good in him. The Westminster Confession and the Confession of the New-England Congrega-

tional churches describe him as "dead in sin, and wholly defiled in all the faculties and parts of soul and body." Other creeds use similar language.

In considering this theory, we are struck at first by the circumstance, that the Bible gives it very little support. The Bible continually speaks of man as a sinner; but there are very few texts which can, without straining, be made to *seem* to teach that he is totally depraved. Let us examine a few of them.

FIRST PROOF-TEXT.

A text often cited is Gen. vi. 5, — the reason given for destroying the human race, in the time of Noah, by the Deluge: —

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." But this seems to be a description of the state of the world at that particular time, not of its character in all ages. It is not a description of man's natural condition, but of an extremely degenerate condition. If the state of the world here described was its natural state, it would rather be a reason for not having created the race at first; or, if it was a reason for destroying it, it would, at best, seem to be as strong as one against creating it again. If a man plants a tree in his garden, whose nature he knows is to produce a certain kind of fruit, it would seem hardly a good reason for cutting it down, that it produced that kind of fruit: certainly it would not be a good reason for cutting it down, and planting another of precisely the same kind in its place. The reason why the race of men was destroyed was, that it had *degenerated*. But there were some good even then; for in the ninth verse we are told that "Noah was a just man, and perfect in his generation, and walked with God."

SECOND PROOF-TEXT.

There is another passage, in the fourteenth Psalm, which is quoted by Paul in Rom. iii.: "There is none righteous; no, not one: there is none that understandeth, none that seeketh after God. They have all gone out of the way, they are together become unprofitable: there is none that doeth good; no, not one. There is no fear of God before their eyes."

This passage is relied on to prove total depravity. But we may reply, that,—

1. This also is a degenerate condition, not a natural one. It was a condition into which men had fallen, not one in which they were born. "They have all *gone* out of the way, they are together *become* unprofitable." It does not, therefore, apply to men *universally*, but to men in those particular times.

2. It was not true of *all*, even at that particular time. It was not true of David himself, that he did not seek after God, or have the fear of God before his eyes; or else other passages in the same book are not true in which he says the contrary. "O God! early will I seek thee: my soul thirsteth for thee; my flesh longeth for thee," &c. He also frequently speaks of and to those who fear the Lord; and says, "I am a companion to all those that fear thee."

The "all" is not to be taken strictly. It means people generally at that time. Just so it is said, "There went out to him Jerusalem and *all* Judæa, and *all* the region round about Jordan;" which does not imply that *no one* staid at home.

"But," it may be said, "does not Paul teach this to be taken universally, when he quotes it, and adds, "Now we know that what the law saith, it saith to those under the law, that every mouth be stopped, and all the world guilty

before God"? I think he means to say, that, as this is said to Jews, it proves that *Jews* as well as Gentiles are very guilty. He is addressing the Jews, who boasted of their knowledge of the law. Chap. ii.: "Behold, thou art called a Jew," &c.

THIRD PROOF-TEXT.

Jer. xvii. 9: "The heart is deceitful above all things, and desperately wicked."

Supposing that we are to take this as an unlimited expression, and not as a strong declaration of the wickedness of the Jews, it still does not prove total depravity of the nature, but merely that of the affections of "the heart." Man's nature has other things beside desire: it has conscience, reason, and will; and it does not follow that these are also depraved.

FOURTH PROOF-TEXT.

Rom. viii. 7: "The carnal mind is enmity against God."

This does not prove that the mind of man, in his *natural* state, is enmity, but in its *carnal* state; that is, when subject to fleshly desires. Nearly the same phrase is used in the verse before; and is translated, "To be carnally minded is death."

FIFTH PROOF-TEXT.

Eph. ii. 3: "We were, by nature, children of wrath, even as others."

"Children of wrath" means exposed to God's displeasure on account of our sins. We are naturally so, out of Christ; for we have pardon by Christ.

"By nature" does not necessarily mean as human beings, or that our natural constitution makes us children of wrath. "Nature" means external position, origin, race. So (Gal. ii. 15), "Jews by nature." So, too (Rom. ii. 27), "Uncircumcision, which is by nature."

The same word is used twice in James iii. 7, and is translated *kind.* "Every *kind* of beasts, birds, serpents, things in sea, is tamed of man-*kind:*" literally, "whole animal *race* is tamed by the human *race.*"

If φυσις here meant "constitutional depravity," the same word in Rom. ii. 14 must mean *constitutional goodness,* where we are told that some "do *by nature* the things contained in the law." So, too, we read of the "olive-tree," wild by nature, in Rom. xi. 24, 21.

"By nature," here, plainly means the original condition, not the original constitution. Just so, we call wild animals, in a state of nature; and savages, the children of nature.

These five texts are the strongest in the Bible to support the doctrine of Total Depravity; and, as such, are constantly quoted. They have very little weight, and none are from the words of Jesus.

On the other hand, there are many passages which seem to declare that there is something good in man, in his unconverted or natural state; and that, even in that state, he may turn toward the light, and struggle against evil.

John iii. 20, 21: "Every one that doeth truth cometh to the light."

Matt. xxvi. 41: . . . "The spirit is willing; the flesh is weak."

Rom. ii. 24: "Gentiles, who have not the law, do by nature the things contained in the law, and show the work of that law which is written in the heart."

Acts x. 35: "In every nation, he that feareth God, and worketh righteousness, is accepted of him."

But the passage most strikingly and thoroughly opposed to the doctrine of Total Depravity, is the description, in the seventh chapter of Romans, of the conflict between the law in the members and the law of the mind. Paul, speaking evidently from his own experience in his unconverted state,

describes this conflict. He teaches that man is not totally depraved; but that, even in the carnal man, there is a good principle, only that it is conquered by the evil. "I delight," he says, "in the law of God, after the inward man." "With the mind, I serve the law of God." "His will," he says, "is to do that which is good." If the mind delights in the law of God, and the will to do right is present with us, we evidently are not *totally* depraved; but the total depravity, if anywhere, is in the flesh only, as Paul plainly says: "I know that in me (that is, in *my flesh*) dwelleth no good thing;" that is, the depravity is physical, not moral. But physical depravity is not guilt, but only disease.

Nevertheless, there is a sense in which man may be said to be often totally sinful; but this is only in a total alienation of the will from God. It is not a total depravity, but a total alienation. Total depravity, therefore, is not natural, nor natural depravity total. Total depravity is the depraved or rather perverted choice, which chooses darkness instead of light, evil instead of good.

Let us see what there is of this in man.

The gospel of Christ, as I understand it, undertakes to effect an entire change, a radical reformation, in human character. It proposes to reform the life by changing the heart; by giving new aims, new affections, new aspirations, new objects of love and pursuit. Jesus does not endeavor to alter and improve, a little here and a little there, on the outside of the character, — to improve a little our modes of action in this and the other particular; but he alters the conduct and character by altering the fundamental ideas, by inspiring an inward life. This wonderful crisis, which takes place in the profoundest depth of our nature, under the influence of the gospel; this great event of life, which forms the turning-point of our being and history, — is called

in the New Testament "the new birth," "regeneration," "to be born again," "conversion," "a new creation," "to be born of God," "to be baptized with the Holy Ghost and with fire," "to put off the old man," "to have Christ formed within us." It is a very superficial view which explains away the meaning of all these profound expressions, and supposes that they only signify a little outward improvement and reformation. We need just such a change as is here described, — a radical one, not a superficial one. All need it. Those who are the most pure in heart, and most blameless in character (spotless children, as they seem to us, of a heavenly world), feel their own need of this change no less than do the profligate and openly vicious. Parents and friends say, "We have no fault to find with them." They do not say they have no fault to find with themselves. They feel they have all kinds of fault to find with themselves, and nothing is so painful to them as this commendation. They say, "Outwardly we may seem innocent; but we feel an inward want, that weighs on our heart like a frost."

"This is a true saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." It is because we are sinners that we need to experience this great change. I do not wish to exaggerate the amount of human sinfulness. Theologians have carried their attacks on human nature quite too far; and the result has often been, that men have looked on sin as a sort of theological matter, which had nothing to do with actual life. They have cheerfully admitted that they were totally depraved by nature, and could not think or will a good thing; and then have thought no worse of themselves than before. We know that there is something good in men, something which God loves; some pure aspiration, even in the natural heart; some throbs of generosity, some warn-

ings of conscience, some pure love, some courageous virtue, in the humblest, the most depraved, the most abandoned. There are some flowers of sweetest perfume which spring up on the uncultivated soil of the natural heart, on which God and his angels smile; for the seeds of those flowers God himself planted. We have seen harebells, graceful and lovely as the sweetest greenhouse plant, growing out of a sand-heap; and we have seen some disinterested, generous benevolence in the mind of a hardened profligate. It is not, therefore, because there is nothing good in man that he needs a change of heart, but because he is destitute of a deep-rooted and living goodness till this change has taken place.

Look at the *actual sins* of men. The majority of men, in a civilized community like ours, do not commit great crimes, or fall into flagrant vices; because they have little to attract them to such a course, and much to deter them from it. They are aiming at those objects which they need the countenance, aid, and good opinion of their fellow-men to obtain: to be glaringly vicious would make it impossible. Also there is a certain amount of conscience, which restrains them; the influence of good education and good habits, which preserves a certain uprightness, and purity of character. But is it a deep principle? If so, why do the vast majority of men allow themselves in many small violations of the same laws which they would not break on a large scale? They would not steal; yet they commit, every day, some slight acts not perfectly honest: they take advantage of others in little things. They would not lie; yet they exaggerate, and conceal part of the truth, and color their statements to produce an effect. They would not kill; but they are willing to injure one who has interfered with their interests. With these tendencies and feelings, why would they not, under different influences,

commit greater crimes? How often do we feel, in talking with the criminal and abandoned, that, in their circumstances and with their temptations, we might have been as bad as they!

Does not all this show that there is a deep and hidden fountain of evil within our heart, which is restrained by external influences, by checks and barriers with which God has kindly surrounded us? and, if these were taken away, it would break out into something far worse than now appears. How much there is of evil under the smooth surface of refined society! How many thoughts of sin pass to and fro in the heart, while the countenance seems pure and calm! Who ever looked into the interior depths of our most moral community, and saw all the secret sins and pollutions which are hidden there? Every now and then, there occurs in the midst of the most refined classes some startling revelation of long-concealed wickedness, which makes men look each other in the face, and draw a long breath, as though they should say, "Which of us will next fall?" So in the midst of a fruitful country, of lakes and valleys and vine-clad hills, the earth will sometimes open, and a river of melted lava pour forth, desolating all around. We hear of this with wonder, and do not think that right beneath our own feet, a few miles down, under these smooth fields and gentle plains, that same fiery ocean is rolling its red billows. God has laid his hand upon our heart, and restrains its lawless passions as he restrains the tornadoes and earthquakes and volcanic fires, else they might easily hurry us to swift destruction.

Still, if this were all, no radical change might be necessary. It might be enough, that, by effort and self-discipline and direction of the thoughts, we gradually overcome our evil habits and tendencies; but when we resolve to do so, and make the effort, we meet with an unexpected

resistance. "The spirit is willing; but the flesh is weak." "I find a law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin in my members." The Church has long asserted the doctrine of an hereditary depravity; and we have seen that there is more truth in it than we have sometimes supposed. It is not total; but it is real. Besides the sins of our own committing, there are the sins which our ancestors have committed, which have made themselves part of our bone and flesh. We are not exactly balanced in our natural state: there is a preponderating tendency toward evil in one or another direction. This forms too fearful an alliance with circumstances, the moment they become powerful to draw us away from good. A friend of mine, some years since, was making a trip up the Lakes, late in the season. As they entered Lake Huron from the River St. Clair in the noble steamer, the skies were serene, and she ploughed her way on toward the north; so that, by night, the land had sunk almost out of sight. But then the wind began to freshen, the sea rose; and as the night advanced, and the wind blew harder and harder, the boat strained, and staggered along, occasionally struck hard by a heavier sea, till at last one of her wheels was carried away, and the fires were put out by the water. How long and anxious was that night! How many prayed then who never prayed before! When morning came, the boat was found to be drifting before the wind and waves, directly upon a rocky shore on the south-east side of the lake. There was no help in man: but a gracious Providence, all at once, caused the storm to lull, so that a fire could be built; and, with one wheel, the boat got into a harbor. Man seems a powerful being, when he is surrounded by favorable circumstances, and is going with wind and fair weather; but let the wind change, and his weakness becomes apparent. He who just now breasted the tide is now drifting helplessly before it.

But there is a difficulty far worse than any I have mentioned. We might conquer the sin which most easily besets us, we might conquer our inherent evil tendencies and outgrow them, if we really wished to do so; but the deepest of all evils is a want of love for God and for goodness. We know that we ought to love and obey God; but our heart is alienated from him. The great mass of men are living away from God. They are not conscious of his presence, though they know that he is near to them. Though they know that his eye is upon them, it does not restrain them from sin. Though they know that their heavenly Father and best Friend is close at hand, how seldom do they pray! how seldom look up with gratitude for all their mercies and joys! This shows a terrible estrangement of soul from God. The veil is on their *hearts*, not on their minds.

I once heard a discussion on the somewhat abstract question, "whether sin is a positive or merely a negative evil?" Now, whatever may be the case with other kinds of sin, this alienation of the heart seems to me a very positive evil; for it is an antagonism, and resistance of goodness. If the supreme goodness of God does not attract us, does not excite our affection, does not irresistibly draw us to him, then it repels us; it makes the thought of his presence a restraint and burden; it makes us wish to go away from God. The goodness of God is so very positive a thing, that we cannot be indifferent to it; we cannot be neutral in regard to it. If we do not love it, it is disagreeable, and we are uncomfortable in the thought of it. Swedenborg relates that certain wicked persons were allowed to enter heaven on a certain occasion: but they immediately became almost lifeless, and, from the torment and pain in their head and body, prostrated themselves on the ground, and writhed like worms; but, being taken and carried into hell, became

comparatively comfortable. What can be more terrible than the idea thus conveyed of our aversion to goodness, which makes heaven intolerable, and the presence of God insufferable torture! Can any thing express, more than this, the need of a change of heart?

Jesus, I think, asserts a similar view when he says, "He that is not with me is against me." "No man can serve two masters: for he will either love the first, and hate the last; or love the last, and hate the first." He will not be indifferent to either, if their characters and commands are of an opposite kind.

I do not mean to say that we *hate* God; but I mean that there is something within us, while our hearts are not wholly his, which makes it unpleasant and burdensome to think of God and pray to him. We feel a certain repugnance to a familiar and happy intercourse with our heavenly Father. Our prayers, if we pray, are formal and cold; our hearts are hard, and their affections do not flow easily upwards.

Now, if there be such a thing as a change of heart, which will make it a pleasure to pray, a joy to think of God; which will make it natural to us to approach him, and dwell on the thought of his goodness; which will enable us to see him in the majesty and sweetness of nature, in the rise of empires, and the death of an infant, in the coming of Christ, and in every good thought which swells in our souls, — then it is evident that this is what we need. Let us dig deep, and build our house upon a rock.

There is such a change of heart as I have described. Jesus came to save sinners by taking away the heart of stone, and giving a heart of flesh. He saw the whole depth and extent of the disease which he came to cure. There are some preachers who do not see how great an evil sin is, and would not know what to do for a penitent and anx-

ious soul which really saw the greatness of its needs. Thus, when George Fox went to the rector of his church to ask advice for the distress of his soul, he was told to amuse himself and divert his mind. But Jesus saw all the extent of sin, and yet was ready to encourage and help the sinner. He knew that his remedy was equal to the emergency. The gospel of Christ can give to us love to God, and love to man; can soften our hearts in humility, then enable us to fight with and conquer even the hereditary evil of our organization; can ultimately redeem us from all evil. This is the total depravity we are to conquer; not of nature, but of will and aim and purpose.

DR. JAMES FOSTER.

In looking back, one brings up the memory of departed books as well as of departed friends. How many of the revered and venerable have passed away, no longer seen in libraries or on the shelves of book-stores! There are Wetstein, Le Clerc, Hammond, the venerable Bede, Horæ Hebraicæ and Talmudicæ, and that name so often quoted in the College Chapel, the learned Dr. Sykes, and a host of others now gone to the shades, and unnoticed by the present generation. Especially we had a particular veneration for Wetstein, — it is or was a storehouse, — once imported by us for forty dollars, and sold in our poverty for thirty.

Some few of the old standards we cling to yet. There is a richness, a calmness, a sobriety, about them which is not found among moderns. To one who has passed youth, these old books are friends, — friends that utter no nonsense, nor disfigure their pages with unseemly words.

We have lately been reperusing James Foster, a theologian of not much over a hundred years, whose "Fundamentals," in our theological school-days, was a standard work. His wisdom, his liberality, his purity, command approbation. He evidently was a man of character and mark in his day; calm, decided, just. A very different man from Paley, whom Cambridge taught us to venerate; but, like other idols, this one is now cracked and broken. A purer and more liberal man than Bishop Butler, whom we still hold in reverence for his Sermons and Analogy.

Dr. Foster begins his royal quarto with a treatise on the existence of God, the unity of God, the spirituality, the immensity, the wisdom of God, his holiness, his goodness, his power and providence, and his mercy. We think it would do our young theologians good to read these tracts. The arguments adduced are irresistible, and the whole style and manner most conciliating.

The author then comes to a future state of rewards and punishments, which he discusses with his usual ability, and clearly proves from reason and Scripture. Would it not be well for the young, who seem disposed to "jump the life to come," to read this?

He then gives us sermons and discourses on the following subjects, — on moral liberty; of the darkness of human reason, and the corruptions of Christianity; an estimate and defence of human life; of self-government, and the duty of self-denial; of catholic communion; the reason of Christ's requiring faith in order to his miraculous cures; of the number of those that shall be saved; of the true guard of innocence, and the natural progress of vice.

We wish to say a word on three of these. That on catholic communion is a most admirable plea for offering the Lord's Supper to all who believe in the Lord Jesus.

The argument throughout is conclusive. It would be well to reprint this as one of the Unitarian tracts.

The reason of Christ's requiring faith is admirable. It is shown that the faithless cannot be spiritually benefited, neither can they be witnesses of our Lord's miracles.

Of the number of those that shall be saved is a hit against Orthodoxy, and a complete answer to those who affirm, without authority, that the saved are few. All these themes deserve the careful attention of young preachers.

The second volume begins with the social duties and character of man; on the duties of husbands, of wives, of children, of parents, of masters and servants; of education; the institution and end of civil government; of the duties of ministers and people; of unity and peace, meekness, humility. These are not short, fifteen-minute discourses, but enter into the subjects, exhaust them, and bring clear, solid reasons for their support. The volume closes with prayers, which are very much in the style of the present day, though with a great deal more thought in them. Perhaps some might object to such elaborate descriptions of the Deity, telling what he is. We do not so address our fellow-beings. If the object be to excite reverence in the hearer, it certainly can call forth very little in the utterer. Simple petitions are doubtless the best; but what is a man to do who has a half-hour prayer to prepare? The prayer against the Catholics we could not read; though the state of the times in England in 1749 may excuse it.

The book is beautifully printed, and has a long list of subscribers, occupying twenty pages. We wish our old books were more read.

As one grows old, he delights in the sages that have formed his mind and heart; he rejoices to commune with them; and would not be turned away from them but by some such writer as a Count Gasparin.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Dec. 15, 1862. — Present, Messrs. Stebbins, Emerson, Lincoln, Hedge, Newell, Barrett, Winkley, Ware, Sawyer, Smith, and Fox.

The Finance Committee presented for the consideration of the Board the Circular to Societies, prepared in accordance with instructions given them at the October meeting. This was read and approved; and it was then voted, that the Committee be authorized to affix to it the names of all the members of the Board.

The same Committee further reported on several other subjects which had been referred to them.

The Committee on Publications reported, that since the last meeting, in order to supply the very urgent demand, they had arranged for the publication of five thousand copies each of Nos. 1, 2, 3, 4, and 6 of the "Army Tracts," and ten thousand of No. 7; also for an edition of five thousand copies of the "Soldier's Companion." It was then unanimously voted, that this action of the Committee be approved.

In accordance with the recommendation of the same Committee, they were authorized to print, for distribution among the soldiers, five thousand copies each of two tracts in the First Series, entitled "How to spend a Day," and "How to spend Holy Time," both by Henry Ware, jun. They were also authorized to publish an edition of a thousand copies of "The Discipline of Sorrow," by Rev. Dr. Eliot, in a form suitable for the use of soldiers in the hospitals.

It was also voted to issue an edition of "The Home to the Hospital," with the imprint of the Association omitted, for distribution where, on account of sectarian prejudices, they might otherwise be excluded.

The Board then adjourned to Monday, Jan. 12.

INTELLIGENCE.

Mr. JAMES SALLAWAY has received a call from the society in Billerica, Mass.

Rev. RUSHTON D. BURR was installed as pastor of the society in Uxbridge, Mass., on Wednesday, Nov. 12. Rev. William G. Scandlin, of Grafton, offered the introductory prayer, read selections from the Scriptures, and gave the charge to the minister; the sermon was preached by Rev. William R. Alger, of Boston; Rev. Alonzo Hill, D.D., of Worcester, offered the ordaining prayer, and gave the address to the people; the right hand of fellowship was given by Rev. Rush R. Shippen, of Worcester; and Rev. Calvin S. Locke, of West Dedham, offered the closing prayer.

Mr. CHARLES W. BUCK, a graduate of the Meadville Theological School in the class of the present year, was ordained as a minister of the gospel, at the Hollis-street Church, Boston, on Sunday evening, Dec. 14. The order of services was as follows: Invocation, and reading of the Scriptures, by Rev. George L. Chaney, of the Hollis-street Church; sermon, by Rev. Frederic H. Hedge, D.D., of Brookline; ordaining prayer, by Rev. Samuel K. Lothrop, D.D., of the Brattle-street Church; charge, by Rev. Rufus Ellis, of the First Church; right hand of fellowship, by Rev. Edward E. Hale, of the South Congregational Church; benediction, by Rev. Mr. Buck. Mr. Buck has accepted an invitation to take charge of the society in Plymouth, Mass., for six months, during the absence of their pastor, Rev. Edward H. Hall, as chaplain in the army.

BOOKS RECEIVED

Since our last Notice.

The Canoe and the Saddle: Adventures among the Northwestern Rivers and Forests; and Isthmiana. By THEODORE WINTHROP, author of "Cecil Dreeme," "John Brent," and "Edwin Brothertoft." Boston: Ticknor & Fields. 1863.

It is a curious fact, that Theodore Winthrop is a writer, all of whose publications are posthumous. That a man should write three first-rate novels and one of the best books of travels, and leave them all to be published after his death, is remarkable. Besides these larger works, he also wrote and put in his desk the various shorter tales, essays, &c., all spirited and good, which have appeared from time to time in "The Atlantic." It is almost an unexampled event in literary history; the nearest parallel to which is, curiously enough, the works of F. W. Robertson, also published, all of them, after his death, by the same house which publishes Winthrop's, — Ticknor & Fields. We owe these publishers thanks for many excellent works which have come from their press; but scarcely so much for any other as for the posthumous works of Winthrop and Robertson.

The present book of travels by Winthrop appears to us his best work. His stories we like and have praised. In fact, we have few better stories among the recent tales of our day. Why, then, do we prefer this book of travels in Oregon and on the Isthmus? Hard to say why. The incidents are nothing, — a sail in a canoe, a ride through the forests; that is all. But the charm is in the man himself, so sweet and strong, so brilliant and thoughtful, so gentle and so brave! Common sense and imagination are admirably blended in all he says. What a life! how crowded and how glorious! not to be numbered by length of years, but by the quality of its thoughts and deeds.

The Results of Emancipation. By Augustin Cochin. Work crowned by the Institute of France. Translated by Mary L. Booth, translator of Count de Gasparin's Works on America, &c. Boston: Walker, Wise, & Co., 245, Washington Street. 1863.

Few more important books than this can be read at the present time. Nowhere else can these statistics be obtained; and now, when emancipation, in some form, is rapidly approaching, we need to know the results and methods of former experience.

Mr. Cochin is an eminent and able writer; and the present work is no enthusiastic theory, but a statement of carefully examined and verified facts, which no one interested in emancipation can afford to be without. We wish we had space to dilate on the book, and to describe it: but we must confine ourselves to recommending it; which we do without reserve or qualification. It contains the history and results of emancipation in the French Colonies, the English Colonies, and the Colonies of Denmark, Sweden, and Holland.

The Poems of ADELAIDE A. PROCTER. Boston: Ticknor & Fields. 1863.

The daughter of Barry Cornwall has inherited much of her father's lyrical genius. There is nothing, to be sure, in this collection, equal to "Gamarra;" but it contains much genuine poetry. There are poems here which we read, and then read again, of which we shall not soon tire; which sing themselves into the texture of the soul. Such are "The Peace of God (p. 149); "The Golden Gate" (p. 142); "A Little Longer" (p. 133); "A Shadow" (p. 113); "Never Again" (p. 240); and, no doubt, many more.

The Employments of Women: a Cyclopædia of Woman's Work. By VIRGINIA PENNY. Boston: Walker, Wise, & Co. 1863.

This is another book of similar merit, published by the same house. It contains 533 articles on as many different occupations suitable for women; giving practical information concerning all of them, so far as it could be obtained by the writer in the course of two years' study and inquiry. It mentions the effect on the *health* of each, rate of *wages*, price of male and female labor, *time* required to learn the trade, *prospect of employment*, *hours of work*, &c. Some of the articles are on PROFESSIONAL women, — as female Editors, Lawyers, Physicians, Preachers, Dentists, Librarians, Reviewers, Teachers; ARTISTS, — as Architects, Engravers, &c.; MERCHANTS; AGRICULTURISTS; MANUFACTURERS; &c.

Lyra Cœlestis. Hymns on Heaven. Selected by A. C. THOMPSON, D.D., author of the "Better Land," "Hours at Patmos," &c.

"This work contains a choice selection of Hymns on Heaven, many of which the author, in his preface, says are not accessible to the majority of readers; that, besides those originally English, there will be found translations from the Syriac, Latin, Russian, German, French, Italian, Spanish, and Portuguese, &c., including a great variety of topics, the productions of a large number of the very best poets. The general subjects are as follows: I. Where is Heaven? II. What is Heaven? (1. The Better Country. 2. The Holy City. 3. Place of Re-union. 4. Our Rest.) III. Who are in Heaven? (1. Our God. 2. Our Saviour. 3. Holy Angels. 4. Saints Glorified. 5. Sainted Friends. 6. Redeemed Children.) IV. What are they doing in Heaven? V. What is the Way to Heaven? VI. How soon in Heaven? VII. How long in

Heaven? (1. Till the Resurrection. 2. For Ever and Ever.")

It is published by Gould & Lincoln, 59, Washington Street, Boston, whose descriptive advertisement we have copied above. We find in the volume many new pieces, and some familiar ones; and, from a hasty survey, would recommend it to the lovers of sacred poetry.

The Story of the Guard: a Chronicle of the War. By JESSIE BENTON FRÉMONT. Boston: Ticknor & Fields. 1863.

Frémont's body-guard performed almost the only great achievement which has been done by the Union Cavalry in the present war. Only 150 strong, they charged into Springfield, beat and scattered a body of 1,700 rebels, *and held the town* till the army of the Union arrived. In reward for this great exploit, they were disbanded and dismissed from the service by the influence of that hateful clique who were determined to ruin Gen. Frémont. His wife has written and published this work, the sale of which is to be for the benefit of the families of the members of the Guard who were killed, and who left nothing for their support; and for those of the Guard who are wounded or in want. The story is itself a useful and interesting contribution to the history of the time.

The Poet's Journal. By BAYARD TAYLOR. Boston: Ticknor & Fields. 1863.

A poet's journal ought always to be kept in poetry, and usually has been. Poets, says Goethe, confess in verse what they would never dare hint in prose.

> "Niemand beichtet gern in Prosa,
> Doch vertraun wir oft sub Rosa,
> In der Musen stillem Hain."

So did he himself; so did Mrs. Browning, in her "Sonnets from the Portuguese;" so did Shakspeare write an autobiography in his Sonnets; and so has Bayard Taylor done here. He does not rank with the first-class poets; but he is much above mediocrity.

A Present Heaven. Addressed to a friend by the author of "The Patience of Hope." Boston: Ticknor & Fields. 1863.

That heaven is *here* as well as elsewhere, *now* as well as hereafter, has often been said, and is known to every real Christian, but needs to be said often again.

Graver Thoughts of a Country Parson. By the author of the "Recreations of a Country Parson," and "Leisure Hours in Town." Boston: Ticknor & Fields. 1863.

"*Graver*" than what? Why, of course, graver than all his other thoughts, already published to an admiring world; with which you, inquiring reader, ought to be acquainted, if not unknown yourself. We have here a volume of sermons, which may prove acceptable to those who admire the other writings of this author, whose vein runs so freely, that only a rustic can expect it will ever cease flowing. "Volvitur et volvetur, in omne volubilis ævum."

The Black Man. His Antecedents, his Genius, and his Achievements. By WILLIAM WELLS BROWN, author of "Clotelle," &c. New York: Thomas Hamilton, 68, Beckman Street. Boston: R. F. Wallcut, 221, Washington Street. 1863.

William Wells Brown is well known as an able speaker and good writer. He is an escaped slave, born in Kentucky, and member of the Wickliffe Family; one of whom is now doing his best to embarrass the Government by his course in Congress.

The present book gives the lives of a large number of persons (black or colored) who have distinguished themselves in the world. It contains a great deal of useful information.

The Good Girl and True Woman. A Book for Girls. Elements of Success, drawn from the Life of Mary Lyon and other similar characters. By WILLIAM M. THAYER. Boston: Gould & Lincoln, 59 Washington Street. 1863.

The title of the book sufficiently explains its purpose.

ACKNOWLEDGMENTS.

1862.			
Dec. 2.	From Rev. S. G. Bulfinch's Society, Dorchester, as a donation		$28.25
" " "	Society in Keene, N.H., as a donation; including the fifth payment of $5 on life-membership of T. F. King, Esq.; $30 from Mrs. K. B. Appleton and Miss D. M. Elliot, to make Mrs. William O. White a life-member; and $30 from Rev. William O. White, to make Deacon Adolphus Wright a life-member		103.00

1862.			
Dec. 2.	Also, from the same, for following objects: —		
	Army Fund	$10.00	
	India Mission	10.00	
	Monthly Journal	36.00	
			$56.00
Dec. 5.	From Society in Trenton, N.Y., as a donation		10.00
„ 8.	„ Society in Groton, as a donation, additional		2.00
„ 9.	„ Society in Syracuse, N.Y., for Monthly Journals, additional		22.00
„ 10.	„ Rev. F. A. Farley, D.D., Trustee, as income of Graham Fund		239.75
„ „	„ Rev. J. H. Morison, D.D., and Rev. G. W. Stacy, to make themselves annual members		2.00
„ 11.	„ Rev. J. T. Dickinson, to make himself a member five years		5.00
„ 15.	„ Rev. D. S. C. M. Potter, to make himself an annual member		1.00
„ „	„ Subscribers to Monthly Journal in Leicester Society		9.00
„ 16.	„ Rev. Henry Westcott, to make himself an annual member		1.00
„ 17.	„ E. Norris, to make himself an annual member		1.00
„ 19.	„ George Hutchings and George A. Peabody, to make themselves annual members		2.00
„ 23.	„ Society in Chicopee, for Monthly Journals		10.00
„ „	„ Society in Billerica, for Monthly Journals		10.00

ARMY FUND.

Nov. 28.	From a friend	$4.00
Dec. 2.	„ „	10.00
„ „	„ „ „	10.00
„ 5.	„ Atherton Blight, Esq., for a thousand copies of "A Letter to a Sick Soldier"	15.00
„ 6.	„ a Lady	6.00
„ 10.	„ friends, through Charles Eliot Norton, Esq.	125.00

Also the following sums, received from the places indicated, through Rev. John F. W. Ware; being the response made to his appeal in behalf of the Army Fund, in an address on "The Charities of the War:" —

Nov. 24.	From Society in Waltham	$66.36
Dec. 1.	„ Collection at South Congregational Church, Boston, on Sunday evening, Nov. 30	133.11
„ 2.	„ Mr Ware's Society, Cambridgeport	75.00
„ „	„ friends in Rev. Dr. Thompson's Society, Jamaica Plain	62.00
„ 8.	„ Rev. Dr. Newell's Society, Cambridge	91.67
„ „	„ Rev. Nathaniel Hall's Society, Dorchester	78.56
„ 15.	„ Collection at First Church, Salem, Sunday evening, Dec. 14	92.31
„ 22.	„ friends in Rev. Dr. Hedge's Society, Brookline	15.00
		$614.01

STATISTICS.

THE Executive Committee have thought it expedient to insert in this number of the "Journal" a list of the Unitarian Ministers and Societies in the United States, together with a portion of the statistics which were formerly embodied in the "Year-Book" published by the Association. In the preparation of these statistics, it has been the wish to include only those details which are likely to be of general interest. For this reason, the names and officers of most of the local associations of ministers of the various county Sunday-school societies, and of some other organizations, have been omitted; and, with a few exceptions, no associations which have not a distinct religious aim, or which include among their officers and members persons of various denominations, have been inserted. In the former class are many philanthropic associations of great value, and in the latter are such bodies as the Massachusetts Bible Society and the Convention of Congregational Ministers; all of which derive much of their support from members of the Unitarian body.

LIST OF SOCIETIES, WITH THEIR MINISTERS.

Societies.	Pastors.
Albany, N.Y.	A. D. Mayo.
Alton, Ill.	
Andover, North	Charles Carroll Vinal.
Ashby	Charles Bugbee.
Athol	Ira Bailey.
Augusta, Me.	W. H. Brown.
Austinburg, O.	John B. Beach.
Baltimore, Md.	N. H. Chamberlain.
" "	Charles J. Bowen.
Bangor, Me.	C. C. Everett.
Barnstable	
Barre	Henry Westcott.
Bath, Me.	
Bedford	
Belfast, Me.	Cazneau Palfrey, D.D.

Belmont	Amos Smith.
Bernardston	John B. Green.
Beverly	John C. Kimball.
Billerica	
Bloomington, Ill.	Charles G. Ames.
Bolton	
Boston, First Church	Rufus Ellis.
„ Second Church	Chandler Robbins, D.D.
„ King's Chapel	Henry W. Foote.
„ Brattle Street	Samuel K. Lothrop, D.D.
„ New South	William P. Tilden.
„ Arlington Street	Ezra S. Gannett, D.D.
„ Hollis Street	George L. Chaney.
„ West Church	Cyrus A. Bartol.
„ Hawes Place	James T. Hewes.
„ Bulfinch Street	William R. Alger.
„ South Congregational	Edward E. Hale.
„ Church of the Disciples	James Freeman Clarke.
„ East	Warren H. Cudworth.
„ Pitts-street Chapel	Samuel H. Winkley.
„ Warren-street Chapel	Charles F. Barnard.
„ Canton-street Chapel	
„ Hanover-street Chapel	Edwin J. Gerry.
„ Washington Village	A. S. Ryder.
„ Church of the Unity	George H. Hepworth.
Braintree, South	Fiske Barrett.
Brattleborough, Vt.	Francis C. Williams.
Brewster	Thomas W. Brown.
Bridgewater	John J. Putnam.
„ East	Silas Farrington.
„ West	D. S. C. M. Potter.
Brighton	Charles Noyes.
Brookfield	
Brookline	Frederic H. Hedge, D.D.
„ Chestnut Hill	William A. Whitwell.
Brooklyn, Conn.	
Brooklyn, N.Y.	Frederic A. Farley, D.D.
„ „	Nahor A. Staples.
Brunswick, Me.	Amos D. Wheeler, D.D.
Buffalo, N.Y.	George W. Hosmer, D.D.
Burlington, Vt.	Joshua Young.
Calais, Me.	Jacob Caldwell.
Cambridge	William Newell, D.D.
„ Port	John F. W. Ware.
„ East	Henry C. Badger.
„ Lee Street	Henry F. Harrington.
„ Allen Street	Frederic W. Holland.
„ West	Samuel A. Smith.
Canton	Edward C. Guild.
Charleston, S.C.	
Charlestown	George E. Ellis, D.D.
Charlestown, Harvard Chapel	Oliver C. Everett.
Charlestown, N.H.	Jaazaniah Crosby, D.D.
Chelmsford	
Chelsea	William T. Clarke.
„ North	Henry F. Edes.

Chicago, Ill., First Society	Charles B. Thomas.
" " Second Society	Robert Collyer.
Chicopee	Samuel C. Beane.
Cincinnati, O.	
" " Church of the Redeemer	
Clinton	Jared M. Hurd.
Cohasset	Joseph Osgood.
Concord	Grindall Reynolds.
Concord, N.H.	
Danvers, South	
Dedham	Benjamin H. Bailey.
" West	Calvin S. Locke.
Deerfield	James K. Hosmer.
Detroit, Mich.	Sylvan S. Hunting.
Dighton	Francis Le Baron.
Dixon, Ill.	
Dorchester, First Parish	Nathaniel Hall.
" Third "	Richard Pike.
" Harrison Square	Stephen G. Bulfinch.
" Neponset	
Dover	
Dover, N.H.	
Dublin, N.H.	Levi W. Leonard, D.D. Wm. F. Bridge.
Duxbury	Joshua Moore.
Easton	George G. Withington.
" North	C. C. Hussey.
Eastport, Me.	Henry L. Myrick.
Exeter, N.H.	
Fairhaven	Courtland Y. De Normandie.
Fall River	William B. Smith.
Farmington, Me.	Thomas Weston.
Feltville, N. J.	
Fitchburg	
Fitzwilliam, N.H.	
Framingham	Samuel D. Robbins.
Fond du Lac, Wis.	
Geneva, Ill.	George W. Woodward.
Gloucester	Robert P. Rogers.
Grafton	William G. Scandlin.
Greenfield	John F. Moors.
Groton	Crawford Nightingale.
Groton Junction	
Hallowell, Me.	
Hampton Falls, N.H.	Asarelah M. Bridge.
Hartford, Conn.	
Harvard	Henry H. Barber.
Haverhill	
Hillsborough, Ill.	
Hingham	Joseph Richardson. Calvin Lincoln.
"	Daniel Bowen.

Hingham, South	J. L. Hatch.
Hubbardston	E. C. L. Brown.
Jersey City, N. J.	
Kalamazoo, Mich.	S. B. Flagg.
Keene, N.H.	William O. White.
Kennebunk, Me.	Joshua A. Swan.
Keokuk, Io.	Robert Moore.
Kingston	Joseph H. Phipps.
Lancaster	George M. Bartol.
Lancaster, N.H.	
Lawrence	William L. Jenkins.
Lawrence, Kan.	John S. Brown.
Leicester	James Thurston.
Leominster	Eli Fay.
Lexington	Leonard J. Livermore.
„ East	
Lincoln	Washington Gilbert.
Littleton	Eugene De Normandie.
Lockport, Ill.	
Louisville, Ky.	John H. Heywood.
Lowell	Frederic Hinckley.
„	
Lunenburg	
Lynn	Charles C. Shackford.
Madison, Wis.	L. B. Mason.
Malden	
Manchester, N.H.	A. W. Stevens.
Mansfield	
Marblehead	S. R. Calthrop.
Marietta, O.	
Marlborough	William C. Tenney.
Marshfield	
Meadville, Pa.	Richard Metcalf.
Medfield	Solon W. Bush.
Medford	Edward C. Town.
Mendon	
Milton	John H. Morison, D.D.
Milwaukee, Wis.	Carlton A. Staples.
Montague	James Henry Wiggin.
Montreal, Can.	John Cordner.
Nantucket	
Nashua, N.H.	
Natick, South	Horatio Alger.
New Bedford	W. J. Potter.
Newburyport	Artemas B. Muzzey.
New Orleans, La.	
Newport, R.I.	Charles T. Brooks.
New Salem	
Newton, West	William H. Savary.
„ Corner	Edward J. Young.
Newtonville	

New York, N.Y., Church of the Messiah	Samuel Osgood, D.D.
" " All Souls	Henry W. Bellows, D.D.
" " Third Society	Octavius B. Frothingham.
Northampton	William Silsbee.
Northborough	Joseph Allen, D.D. T. B. Forbush.
Northfield	John Murray.
Northumberland, Pa.	
Norton	
Pembroke	Theophilus P. Doggett.
Peoria, Ill.	
Pepperell	Charles Babbidge.
Perry, Me.	Thomas D. Howard.
Peterborough, N.H.	Charles B. Ferry.
Petersham	Seth Saltmarsh.
Philadelphia, Pa.	William H. Furness, D.D.
" " Second Society	William L. Chaffin.
Pittsburg, Pa.	Walter Wilson.
Plymouth	Edward H. Hall.
Portland, Me.	Horatio Stebbins.
" "	Joseph F. Lovering.
Portsmouth, N.H.	James De Normandie.
Providence, R.I.	Edward B. Hall, D.D.
" "	Augustus Woodbury.
Quincy	John D. Wells.
Quincy, Ill.	Martin W. Willis.
Randolph	
Raynham	
Rochester, N.Y.	
Rockford, Ill.	
Rowe	
Roxbury	George Putnam, D.D.
" Mount Pleasant	Alfred P. Putnam.
" Jamaica Plain	James W. Thompson.
" West	
Saco, Me.	John T. G. Nichols.
St. Louis, Mo.	William G. Eliot, D.D.
Salem, First Church	George W. Briggs, D.D.
" East Church	Dexter Clapp.
" North	Edmund B. Willson.
" Barton Square	Augustus M. Haskell.
Sandwich	
San Francisco, Cal.	Thomas Starr King.
Scituate	William G. Babcock.
" South	William A. Fuller.
Sharon	
Sherborn	Theodore H. Dorr.
Shirley	Seth Chandler.
Somerville	Charles Lowe.
Springfield	Francis Tiffany.
Standish, Me.	
Staten Island, N.Y.	
Sterling	E. B. Fairchild.
Stoneham	

Stow	George F. Clarke.
St. Paul, Min.	Frederic Newell.
Sudbury	Linus H. Shaw.
Syracuse, N.Y.	Samuel J. May.
Taunton	Charles H. Brigham.
Templeton	Edwin G. Adams.
Thomaston, Me.	
Toledo, O.	Joseph B. Marvin.
Toronto, Can.	
Townsend	
Trenton, N.Y.	Jefferson M. Fox.
Troy, N.Y.	Edgar Buckingham.
Tyngsborough	Stilman Barber.
Upton	George S. Ball.
Uxbridge	Rushton D. Burr.
Vernon, N.Y.	William H. Fish.
Walpole	John M. Merrick.
Walpole, N.H.	
Waltham	James C. Parsons.
Ware	
Warwick	I. Sumner Lincoln.
Washington, D.C.	William H. Channing.
Watertown	John Weiss.
Waterville, Me.	D. N. Sheldon, D.D.
Wayland	Edmund H. Sears.
Westborough	Gilbert Cummings, jun.
Westford	George M. Rice.
Weston	Joseph Field, D.D.
Williamsburg, N.Y.	
Wilton, N.H.	Stilman Clarke.
Winchendon	
Windsor, Vt.	
Woburn	Rufus P. Stebbins, D.D.
Worcester	Alonzo Hill, D.D.
"	Rush R. Shippen.
Yonkers, N.Y.	A. A. Livermore.

LIST OF PREACHERS, WITH THEIR RESIDENCES.

Those marked † are not settled.

Preachers.	Residence.	When settled.
†Abbot, Ephraim	Westford	
Adams, Edwin G.	Templeton	1847.
Alger, Horatio	South Natick	1860.
Alger, William R.	Boston, Bulfinch Street	1855.
Allen, Joseph, D.D.	Northborough	1816.
†Allen, Joseph H.	Jamaica Plain, W. Roxbury	
†Allen, T. Prentiss	New Bedford	

Ames, Charles G.	Bloomington, Ill.	1859.
†Angier, Joseph	Milton	
†Ayer, Adams	Boston	
Babbidge, Charles	Pepperell	1833.
Babcock, William G.	Scituate	1860.
Badger, Henry C.	East Cambridge	1862.
Bailey, Benjamin H.	Dedham	1861.
†Bailey, Ira	Athol	
Ball, George S.	Upton	1857.
Barber, Henry H.	Harvard	1861.
Barber, Stilman	Tyngsborough	1860.
†Barker, Stephen	Concord, Mass.	
Barnard, Charles F.	Boston, Warren-street Chapel	1834.
Barrett, Fiske	South Braintree	1862.
†Barrett, Samuel, D.D.	Roxbury	
†Barry, William	Chicago, Ill.	
†Bartlett, George W.	Cambridge	
Bartol, Cyrus A., D.D.	Boston, West Church	1837.
Bartol, George M.	Lancaster	1847.
Bellows, Henry W., D.D.	New York, Ch. of All Souls	1839.
†Betch, Peter	Richmond, O.	
†Bicknell, W. M.	Roxbury	
Bigelow, Andrew, D.D.	Boston. At Large	1845.
†Billings, Liberty	Port Royal, S.C.	
†Bond, Henry F.	Waltham	
Bowen, Charles J.	Baltimore, Md.	1858.
Bowen, Daniel	Hingham	1859.
†Bradford, Claudius	Prof. Ant. Col., Yel. Spring, O.	
†Bradlee, Caleb Davis	Roxbury	
Bridge, Asarelah M.	Hampton Falls, N.H.	1851.
Bridge, William F.	Dublin, N.H.	1855.
†Briggs, Charles	Roxbury	
Briggs, George W., D.D.	Salem, First Church	1853.
Brigham, Charles H.	Taunton	1844.
†Brooks, Charles	Medford	
Brooks, Charles T.	Newport, R.I.	1837.
†Brown, Addison	Brattleborough, Vt.	
Brown, H. W.	Augusta, Me.	1860.
Brown, John S.	Lawrence, Kan.	
Brown, Thomas W.	Brewster	1856.
†Browne, E. C. L.	Hubbardston	
†Buck, Charles W.	Boston	
Buckingham, Edgar	Troy, N.Y.	1852.
†Buckingham, John A.	Pepperell	
Bugbee, Charles	Ashby	1861.
Bulfinch, Stephen G.	Dorchester, Harrison Square	1852.
Burr, Rushton D.	Uxbridge	1862.
†Burton, Warren	Salem	
Bush, Solon W.	Medfield	1858.
Caldwell, Jacob	Calais, Me.	1862.
Calthrop, S. R.	Marblehead	1860.
†Canfield, Charles T.	Chaplain 36th Mass. Regt.	
†Capen, F. L.	Boston	
†Chaffee, Nathaniel O.	Bolton	

Chaffin, William L.	Philadelphia, Penn., Second Society	1862.
Chamberlain, N.H.	Baltimore, Md.	1860.
Chandler, Seth	Shirley	1834.
Chaney, George L.	Boston, Hollis Street	1862.
†Channing, George G.	Milton	
Channing, William H.	Washington, D.C.	1861.
Clapp, Dexter	Salem	1851.
†Clapp, Theodore	Louisville, Ky.	
Clarke, George F.	Stow	1862.
Clarke, Stilman	Wilton, N.H.	1857.
Clarke, James Freeman	Boston, Church of Disciples	1841.
†Clarke, William T.	Chelsea	
†Cole, Jonathan	Newburyport	
Collyer, Robert	Chicago, Ill., Second Society	1859.
†Conant, Augustus H.	Rockford, Ill.	
†Conway, Moncure D.	Concord, Mass.	
Cordner, John	Montreal, Can.	1843.
†Crafts, Eliphalet P.	Lexington	
†Crapster, William T.	Taneytown, Carroll Co., Md.	
Crosby, Jaazaniah, D.D.	Charlestown, N.H.	1810.
Crozier, H. P.	Huntington, N.Y.	
†Cruft, Samuel B.	Boston	
Cudworth, Warren H.	East Boston	1852.
Cummings, Gilbert, jun.	Westborough	1861.
†Cunningham, Francis	Milton	
Cushing, William O.	Union Springs, N.Y.	1856.
†Cushing, William	Clinton	
†Cutler, Rufus P.	Brooklyn, N.Y.	
†Cutter, C. A.	Cambridge	
†Cutting, H. P.	Castleton, Vt.	
Dall, Charles H. A.	Calcutta, E.I.	1855.
†Dawes, Thomas	Walpole, N.H.	
De Normandie, Courtland Y.	Fairhaven	1856.
De Normandie, Eugene	Littleton	1857.
De Normandie, James	Portsmouth, N.H.	1862.
†Dewey, Orville, D.D.	Sheffield	
Doggett, Theophilus P.	Pembroke	1861.
Dorr, Theodore H.	Sherborn	1855.
Edes, Henry F.	Boston	
†Edes, Richard S.	Bolton	
Eliot, William G., D.D.	St. Louis, Mo.	1834.
Ellis, George E., D.D.	Charlestown	1840.
Ellis, Rufus	Boston, First Church	1853.
†Emmons, Henry	Vernon, N.Y.	
Everett, C. C.	Bangor, Me.	1859.
Everett, Oliver C.	Charlestown, Harvard Chapel	1850.
Fairchild, E. B.	Sterling	1859.
†Fanton, B. A.	Trenton, N.Y.	
†Farley, Charles A.	Boston	
Farley, Frederic A., D.D.	Brooklyn, N.Y.	1844.
†Farmer, William	Lunenburg	
Farrington, Silas	East Bridgewater	1861.

Fay, Eli	Leominster	1860.
Ferry, Charles B.	Peterborough, N.H.	1860.
Field, Joseph, D.D.	Weston	1815.
Fish, William H.	Vernon, N.Y.	1862.
†Fitzgerald, Gerald	Marengo, Ill.	
Flagg, S. B.	Kalamazoo, Mich.	1858.
†Folsom, Nathaniel S.	Concord	
Foote, Henry W.	Boston, King's Chapel	1861.
Forbush, T. B.	Northborough	1857.
†Forman, J. G.	Alton, Ill.	
Fox, Jefferson M.	Trenton, N.Y.	1862.
†Fox, Thomas B.	Boston	
Francis, Convers, D.D.	Prof. Har. Col., Cambridge	1842.
†Frothingham, Frederic	Portland, Me.	
†Frothingham, Nathaniel L., D.D.	Boston	
Frothingham, Octavius B.	New York, Third Society	1859.
Fuller, William A.	South Scituate	1859.
Furness, William H., D.D.	Philadelphia, Pa.	1825.
Gannett, Ezra S., D.D.	Boston, Arlington Street	1824.
Gerry, Edwin J.	Boston, Hanover-st. Chapel	1859.
†Gilbert, Washington	West Newton	
Green, John B.	Bernardston	1862.
Guild, Edward C.	Canton	1861.
Hale, Edward E.	Boston, South Congregational	1856.
Hall, Edward B., D.D.	Providence, R.I.	1832.
Hall, Edward H.	Plymouth	1859.
Hall, Nathaniel	Dorchester	1835.
†Hall, William W.	Providence, R.I.	
†Harding, Alpheus	New Salem	
Harrington, Henry F.	Cambridgeport, Lee Street	1855.
Haskell, Augustus M.	Salem, Barton Square	1862.
†Hassall, Robert	Haverhill	
Hatch, J. L.	South Hingham	1862.
Hedge, Frederic H., D.D.	Brookline	1856.
Hepworth, George H.	Boston	1858.
Hewes, James T.	South Boston, Hawes Place	1862.
Heywood, John H.	Louisville, Ky.	1841.
Hill, Alonzo, D.D.	Worcester	1827.
†Hill, George T.	Ware	
Hill, Thomas, D.D.	Pres. Har. Col., Cambridge	1862.
Hinckley, Frederic	Lowell	1856.
†Hodges, Richard M.	Cambridge	
Holland, Frederic W.	North Cambridge	1862.
Hosmer, George W., D.D.	Buffalo, N.Y.	1836.
Hosmer, James K.	Deerfield	1860.
Howard, Thomas D.	Perry, Me.	1852.
†Hudson, Henry J.	Chelsea	
†Huidekoper, Frederic	Meadville, Pa.	
Hunting, Sylvan S.	Detroit, Mich.	1861.
†Huntoon, Benjamin	Canton	
Hurd, Jared M.	Clinton	1858.
Hussey, C. C.	North Easton	1860.
†Hyer, G. W.		
†Ingersoll, George G., D.D.	Keene, N.H.	

†Jackson, Abraham	Walpole, N.H.	
Jenkins, William L.	Lawrence	1855.
†Josselyn, Caleb B.	Malden	
†Karcher, John K.		
†Kendall, James A.	Framingham	
Kelsey, L. C.	Dixon, Ill.	1854.
Kimball, John C.	Beverly	1859.
†Kimball, Marshall G.	Boston	
King, Thomas Starr	San Francisco, Cal.	1860.
†Knapp, Frederic N.	Walpole, N.H.	
†Knapp, William H.	Cambridge	
†Lamson, Alvan, D.D.	Dedham	
Le Baron, Francis	Dighton	1860.
†Lednum, John W.	Denton, Carolina Co., Md.	
†Leonard, George	East Marshfield	
†Leonard, Levi W., D.D.	Exeter, N.H.	
Lincoln, Calvin	Hingham	1855.
Lincoln, I. Sumner	Warwick	1860.
Livermore, Abiel A.	Yonkers, N.Y.	1858.
Livermore, Leonard J.	Lexington	1857.
Locke, Calvin S.	West Dedham	1854.
†Longfellow, Samuel	Cambridge	
Lothrop, Samuel K., D.D.	Boston, Brattle Street	1834.
Lovering, Joseph F.	Portland	1862.
Lowe, Charles	Somerville	1859.
†Marsters, John M.	North Cambridge	
Marvin, Joseph B.	Toledo, O.	1862.
Mason, L. B.	Madison, Wis.	
May, Samuel J.	Syracuse, N.Y.	1845.
Mayo, A. D.	Albany, N.Y.	1856.
†M'Intire, Farrington	Lancaster	
M'Daniel, Samuel W.	Feltonville	1862.
Merrick, John M.	Walpole	1840.
Metcalf, Richard	Meadville, Penn.	1860.
†Miles, Henry A., D.D.	Boston	
Moore, Josiah	Duxbury	1834.
Moore, Robert	Keokuk, Io.	1861.
Moors, John F.	Greenfield	1860.
Morison, John H., D.D.	Milton	1846.
†Morse, Sidney H.	Cambridge	
†Morse, William	Franklin, N.H.	
†Mosely, William O.	Boston	
†Motte, M. I.	Boston	
†Moulton, Tyler C.	New Bedford	
†Mountford, William	Boston	
†Mumford, Thomas J.	Groton	
Murray, John	Northfield	1859.
Muzzey, Artemas B.	Newburyport	1857.
Myrick, Henry L.	Eastport, Me.	1861.
Newell, William, D.D.	Cambridge	1830.
Newell, Frederic	St. Paul, Min.	1859.
Nichols, John T. G.	Saco, Me.	1843.
†Nickerson, Alpheus S.	Chelsea	

Nightingale, Crawford	Groton	1853.
†Norton, Hiram	Rowe	
Noyes, Charles	Brighton	1860.
Noyes, George R., D.D.	Prof. Har. Col., Cambridge	1840.
†Nute, Ephraim, jun.	Lawrence, Kan.	
†Orrell, John	Flint, Mich.	
†Osgood, George	Kensington	
Osgood, Joseph	Cohasset	1842.
†Osgood, Peter	Andover	
Osgood, Samuel, D.D.	New York, Ch. of the Messiah	1849.
Palfrey, Cazneau, D.D.	Belfast, Me.	1848.
Parsons, James C.	Waltham	1860.
†Parkman, John	Boston	
Peabody, Andrew P., D.D.	Prof. Har. Col., Cambridge	1860.
†Phelan, W. T.	Sterling	
Phipps, Joseph H.	Kingston	1861.
†Pierce, J. M.	Cambridge	
†Pierpont, John	Medford	
†Pierpont, John, jun.	New York	
Pike, Richard	Dorchester	1843.
†Pons, Thomas H.	Boston	
Potter, D. S. C. M.	West Bridgewater	1861.
Potter, W. J.	New Bedford	1859.
Putnam, Alfred P.	Roxbury, Mt. Pleasant	1855.
Putnam, George, D.D.	Roxbury	1830.
Putnam, John J.	Bridgewater	1856.
†Ranney, D. H.	West Brattleborough, Vt.	
Reynolds, Grindall	Concord	1858.
Rice, George M.	Westford	1858.
†Richardson, James	Boston	
Richardson, Joseph	Hingham	1806.
Robbins, Chandler, D.D.	Boston, Second Church	1833.
Robbins, Samuel D.	Framingham	1854.
Rogers, Robert P.	Gloucester	1854.
†Russell, D. A.	Walpole, N.H.	
†Russell, John L.	Salem	
Ryder, A. S.	Washington Village, Boston	1861.
†Sallaway, James	Cambridge	
Saltmarsh, Seth	Petersham	1856.
†Sargent, John T.	Boston	
†Savary, John	Cambridge	
Savary, William H.	West Newton	1861.
Scandlin, William G.	Grafton	1858.
Sears, Edmund H.	Wayland	
†Sewall, Edmund Q.	Cohasset	
†Sewall, Charles C.	Medfield	
Shackford, Charles C.	Lynn	1846.
Shaw, George A., Chaplain State Penitentiary	Jefferson City, Mo.	1862.
Shaw, Linus H.	Sudbury	1845.
Sheldon, D. N., D.D.	Waterville, Me.	1862.
Shippen, Rush R.	Worcester	1858.
Silsbee, William	Northampton	1855.

Smith, Amos	Belmont	1857.
†Smith, Preserved	Deerfield	
Smith, Samuel A.	West Cambridge	1854.
Smith, William B.	Fall River	1859.
†Stacy, George W.	Milford	
Staples, Carlton A.	Milwaukee, Wis.	
Staples, Nahor A.	Brooklyn, N.Y.	1861.
Stearns, Oliver, D.D.	Pres. Meadville Theol. School	1856.
Stebbins, Horatio	Portland, Me.	1855.
Stebbins, Rufus P., D.D.	Woburn	1857.
Stevens, A. W.	Manchester, N.H.	1862.
†Stevens, Daniel W.	Mansfield	
†Stetson, Caleb	East Lexington	
†Stone, Edward	Norridgewock, Me.	
Stone, Edwin M.	Providence. At Large	1847.
†Stone, Henry	Bolton	
†Stone, Livingston	Cambridgeport	
†Stone, Thomas T.	Bolton	
Swan, Joshua A.	Kennebunk, Me.	1850.
Tenney, William C.	Marlborough	1861.
†Thayer, Christopher T.	Boston	
†Thayer, Wales B.	Marshfield	
Thomas, Charles B.	Chicago, Ill.	1861.
†Thomas, Moses G.	New Bedford	
Tiffany, Francis	Springfield	1852.
Tilden, William P.	Boston, New South	1862.
Thompson, James W., D.D.	Jamaica Plain, W. Roxbury	1859.
Thurston, James	Leicester	1862.
Town, Edward C.	Medford	1861.
†Very, Jones	Salem	
†Vickers, Thomas	Boston	
Vinal, Charles Carroll	North Andover	1857.
†Waite, Josiah K.	Malden	
Ward, C. G.	St. Louis. At Large	1854.
†Walker, James, D.D., LL.D.	Cambridge	
Ware, John F. W.	Cambridgeport	1846.
†Ware, Loammi G.	Boston	
†Waterston, Robert C.	Boston	
†Webster, G. W.	Bedford	
Weiss, John	Watertown	1862.
Wells, John D.	Quincy	1860.
Westcott, Henry	Barre	1860.
Weston, Thomas	Farmington, Me.	
Wheeler, Amos D., D.D.	Brunswick, Me.	1839.
†Wheeler, Charles H.	Cambridge	
†Wheelock, Edwin M.	Dover, N.H.	
White, William O.	Keene, N.H.	1851.
†Whitman, Nathaniel	Deerfield	
†Whitney, Frederic A.	Brighton	
†Whitney, Daniel S.	Southborough	
†Whitney, Leonard	Keokuk, Io.	
Whitwell, William A.	Brookline	1862.
Withington, George G.	Easton	1858.
†Wight, John	Wayland	

†Wiggin, James H.	Montague	
Winkley, Samuel H.	Boston, Pitts-street Chapel	1846.
†Willard, J. B.	Still River	
†Williams, George A.	Deerfield	
Williams, Francis C.	Brattleborough, Vt.	1858.
Willis, Martin W.	Quincy, Ill.	1862.
Willson, Edmund B.	Salem	1859.
†Willson, Luther	Petersham	
Wilson, Walter	Pittsburg, Penn.	1860.
†Windsor, J. M.	New York	
Wood, Horatio	Lowell. At Large	1844.
Woodbury, Augustus	Providence, R.I.	1857.
Woodward, George W.	Geneva, Ill.	1857.
†Worden, Samuel D.	Lowell	
†Wyman, William C.	Brooklyn, N.Y.	
Young, Edward J.	Newton Corner	1857.
Young, Joshua	Burlington, Vt.	1852.
†Zachos, John C.	Cincinnati, O.	

CHAPLAINS IN THE ARMY.

The following is a list of the Unitarian clergymen who are now acting as chaplains, with the regiments or hospitals to which they are attached: —

Name.	Regiment.
Charles Babbidge	Twenty-sixth Massachusetts.
George S. Ball	Twenty-first Massachusetts.
Stephen Barker	Fourteenth Massachusetts.
George W. Bartlett	Thirteenth Maine.
Charles J. Bowen	National Hospital, Baltimore, Md.
Charles T. Canfield	Thirty-sixth Massachusetts.
William Henry Channing	Stanton Hospital, Washington, D.C.
Augustus H. Conant	Nineteenth Illinois.
Warren H. Cudworth	First Massachusetts.
Gilbert Cummings, jun.	Fifty-first Massachusetts.
E. B. Fairchild	Thirty-fourth Massachusetts.
J. G. Forman	Lyon Regiment, Missouri.
Daniel Foster	Thirty-third Massachusetts.
Edward H. Hall	Forty-fourth Massachusetts.
Robert Hassall	Fiftieth Massachusetts.
George H. Hepworth	Forty-seventh Massachusetts.
John C. Kimball	Eighth Massachusetts.
John F. Moors	Fifty-second Massachusetts.
Ephraim Nute, jun.	First Kansas.
Edwin M. Wheelock	Fifteenth New Hampshire.
Leonard Whitney	Eleventh Illinois Cavalry.
Francis C. Williams	Eighth Vermont.
George W. Woodward	Forty-fifth Illinois.

THEOLOGICAL SCHOOLS.

DIVINITY SCHOOL OF HARVARD UNIVERSITY, CAMBRIDGE, MASS.

This institution was systematically established in 1816; though instruction had previously been given, to some extent, by the Hollis Professor of Divinity in the college. The whole number of graduates is 456.

The Theological Library numbers about 13,000 volumes; the whole number in Harvard University, to which theological students have access, is about 99,000 volumes.

Students are required to reside in or near Divinity Hall. They give bonds in the sum of $200 to the steward, signed by two bondsmen (one of whom must be a citizen of Massachusetts), for the payment of term-bills; which, including charges for instruction, rent and care of room and furniture, and use of class-books, amount to $75 annually. Board may be had in the city at various prices, from $2.75 to $4 a week.

FACULTY.

Rev. Thomas Hill, D.D., *President.*

Rev. Convers Francis, D.D., *Parkman Professor of Pulpit Eloquence and the Pastoral Care.*

Rev. George R. Noyes, D.D., *Hancock Professor of Hebrew and other Oriental Languages, and Dexter Lecturer on Biblical Literature.*

Rev. Frederic H. Hedge, D.D., *Professor of Ecclesiastical History.*

Rev. George E. Ellis, D.D., *Professor of Systematic Theology.*

SOCIETY OF ALUMNI.

Rev. Rufus P. Stebbins, D.D. . . .	*President.*
,, Nathaniel Hall	*Vice-President.*
,, John F. W. Ware	*Secretary.*

Rev. Samuel Osgood, D.D.	*First Preacher for* 1863.
,, Octavius B. Frothingham . . .	*Second Preacher for* 1863.

NUMBER OF STUDENTS.

Senior class	7
Middle ,, ...	3
Junior ,, ...	7
	17

MEADVILLE THEOLOGICAL SCHOOL, MEADVILLE, PENN.

This institution was opened Oct. 1, 1844; and was incorporated April 7, 1846.

The full course of theology lasts three years, and there is a year devoted to the preparatory instruction of those who need it. Those who cannot pursue a full course, are permitted, at the discretion of the Faculty, to take a partial course; but it is not thought advisable, in any case, to make the residence less than two years.

The necessary expenses of a student for the academic year, of forty weeks, amount to about $75, exclusive of clothing. Assistance to the amount of $50 is afforded to students who need it; and this amount is sometimes increased from the liberality of friends of the institution.

FACULTY.

Rev. Oliver Stearns, D.D., *President, Professor of Theology and Ethics, and Lecturer on Biblical Literature.*

George L. Cary, A.M., *Assistant Professor of New-Testament Interpretation, and Instructor in Natural Theology and Mental Philosophy.*

Rev. George W. Hosmer, D.D., *Professor of Pastoral Care.*

Elder David Millard, *Professor of Biblical Antiquities and Sacred Geography.*

Rev. A. A. Livermore.

Rev. Frederic Huidekoper (voluntary), *Instructor in Ecclesiastical History.*

Mr. Lewis Piper, *Tutor in Latin and Greek.*

NUMBER OF STUDENTS.

Senior class	5
Middle „	5
Junior „	5
Preparatory class	6
	21

MISSIONARY AND CHARITABLE SOCIETIES.

AMERICAN UNITARIAN ASSOCIATION.

FOUNDED IN 1825; INCORPORATED IN 1847.

An annual subscription of one dollar constitutes a person a member of the Association, so long as such subscription be paid; and a subscription of thirty dollars constitutes a person a member for life. All members receive a copy of the "Monthly Journal" free of cost.

The Annual Meeting is held on the Thursday before the last Wednesday in May. The Executive Committee meet at least once in each month.

EXECUTIVE COMMITTEE.

Rev. Rufus P. Stebbins, D.D. . . . . *President.*
George B. Emerson, LL.D.
Hon. Frederic W. Lincoln, jun. } . . . . . *Vice-Presidents.*
Mr. George W. Fox . . . . . *Secretary.*
Charles C. Smith, Esq. . . . . *Treasurer.*

Rev. Frederic H. Hedge, D.D.	Rev. Frederic Hinckley.
Rev. James Freeman Clarke.	Rev. Samuel H. Winkley.
Rev. Charles H. Brigham.	Rev. John F. W. Ware.
Rev. William Newell, D.D.	Warren Sawyer, Esq.
Rev. Samuel Barrett, D.D.	George H. Nichols, M.D.

Rev. William G. Eliot, D.D. . . . . St. Louis, Mo.
Rev. William O. White . . . . . Keene, N.H.
Rev. Samuel Osgood, D.D. . . . . New York.
Rev. George W. Hosmer, D.D. . . . . Buffalo, N.Y.

UNITARIAN ASSOCIATION OF THE STATE OF NEW YORK.

The "Christian Inquirer" is published under the auspices of this Association.

The Rooms of the Association are at 111, Broadway, New York.

Directors.

Joseph L. Lord, Esq. | A. C. Richards, Esq.
William C. Russel, Esq.

ANNUAL CONFERENCE OF WESTERN UNITARIAN CHURCHES.

This body is composed of the churches in the Western States, and has held ten annual sessions. The meetings are designed for conference on subjects of a common interest, reports from churches, discourses, and devotional exercises.

OFFICERS FOR 1862–3.

Rev. Geo. W. Hosmer, D.D., Buffalo, N.Y.	*President.*
Judge George Hoadley, Cincinnati, O. Wm. H. Metcalf, Esq., Milwaukee, Wis.	*Vice-Presidents.*
Rev. S. S. Hunting, Detroit, Mich.	*Recording Secretary.*
Rev. Richard Metcalf, Meadville, Penn.	*Corresponding* ,,
Henry Lee, Esq.	*Treasurer.*

Executive Committee.

Rev. John H. Heywood	Louisville, Ky.
,, Carlton A. Staples	Milwaukee, Wis.
,, Robert Collyer	Chicago, Ill.
A. Elder, Esq.	Detroit, Mich.
Artemas Carter, Esq.	Chicago, Ill.

THE SUNDAY-SCHOOL SOCIETY.

INSTITUTED IN 1827; RE-ORGANIZED IN 1854.

The object of this society, as expressed in their constitution, is "to promote the cause of Sunday schools, wherever the providence of God may open a way, in whatever manner he may direct, and by whatever means he may put into their hands."

The payment of fifty cents annually constitutes a person a member of the society, so long as it is paid; and a subscription of ten dollars at any one time, a member for life. The annual meeting is held some time during the month of October; at which, members, delegates from Sunday-school associations (in number not exceeding the number of schools belonging to the association), and delegates from schools (not exceeding one from each school), are entitled to vote.

DIRECTORS FOR 1862–3.

Rev. Alonzo Hill, D.D.	*President.*
Rev. William G. Eliot, D.D., J. N. Daniel, Esq., And the following Presidents of County Associations,— J. P. Spooner, M.D., Norfolk, Rev. Frederic Hinckley, North Middlesex, Thomas S. Harlow, Esq., Middlesex, William B. Fowle, Esq., Norfolk and Middlesex, Hon. Jacob H. Loud, Plymouth and Bay,	*Vice-Presidents.*

Joseph H. Allen, Esq. . . . . *Secretary.*
Mr. George W. Fox . . . . . *Treasurer.*

Directors.

Hon. Frederic W. Lincoln, jun. | Rev. Nathaniel Hall.
Francis Brown, Esq. | „ Alfred P. Putnam.
Henry Bigelow, M.D. | „ John M. Marsters.

SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA.

INCORPORATED NOV. 16, 1787.

"This is believed to be the oldest missionary society in the country; purely American alike in its origin and its funds." The object of the society is the propagation of the gospel among the Indians; and also among other people, who, through poverty or other circumstances, are destitute of the means of religious instruction. Nineteen individuals or institutions are now employed as instrumentalities for the advancement of this object. Persons become members of the society by election, and the number is limited by the charter to fifty.

OFFICERS FOR 1862–3.

Hon. Chief-Justice Bigelow . . . . . *President.*
Rev. William Jenks, D.D. . . . . *Vice-President.*
Rev. Samuel K. Lothrop, D.D. . . . . *Secretary.*
Hon. Stephen Fairbanks . . . . . *Treasurer.*
Rev. Rufus Ellis . . . . . *Assistant Secretary.*
Edward Wigglesworth, Esq. . . . . *Vice-Treasurer.*

Select Committee.

Rev. Samuel Barrett, D.D. | Rev. Samuel K. Lothrop.
Rev. Convers Francis, D.D. | Rev. George E. Ellis.
Edward Wigglesworth, Esq.

Auditors.

Daniel Denny, Esq. | Edward Wigglesworth, Esq.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, PIETY, AND CHARITY.

INCORPORATED MAY 29, 1805.

This society, from its beginning, secured the sympathies and services of the leading ministers and laymen of our denomination. Its anniversary was for many years celebrated by public religious services in the First Church, on the day before the annual election

in May; when a contribution was taken to enlarge its funds. Considerable sums were in this way obtained, as also by private donations and annual assessments. Under its auspices, the "Christian Monitor," a quarterly publication, was issued in 1806, furnished to subscribers, and also, in part, distributed gratuitously. Ten volumes of this having been issued, a new series of the publication was commenced, under the title of "Religious Tracts,"—a duodecimo volume of some two hundred pages. The society, by its discussions and by its publications, did no inconsiderable service in the period of theological controversy between 1812 and 1816. Their publications may be found in the libraries of Harvard University and of the Massachusetts Historical Society.

Of late years, the income of its invested funds has been devoted to the libraries of the Cambridge and Meadville Theological Schools, and the gratuitous distribution of able theological works to clergymen.

OFFICERS FOR 1862–3.

Rev. Samuel Barrett, D.D. . . . . *President.*
„ James W. Thompson, D.D. . . . . *Vice-President.*
„ Frederic A. Whitney . . . . . *Secretary.*
William T. Andrews, Esq. . . . . *Treasurer.*
Samuel May, Esq. . . . . *Auditor.*

Trustees.

Rev. William Newell, D.D.
„ George E. Ellis, D D.
„ George Putnam, D.D.
Rev. Rufus Ellis.
„ John F. W. Ware.

MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY.

INSTITUTED 1807.

This was originally formed as a Worcester-County society; but it was afterwards re-organized, and its sphere of action enlarged. Its object is to aid feeble parishes in supporting preaching.

TRUSTEES.

Hon. Albert Fearing . . . . . *President.*
Rev. Samuel Barrett, D.D. . . . . *Vice-President.*
„ Chandler Robbins, D.D. . . . . *Secretary.*
Nathaniel Thayer, Esq. . . . . *Treasurer.*

Levi Lincoln, LL.D.
Rev. Andrew P. Peabody, D.D.
„ Alonzo Hill, D.D.
„ Cyrus A. Bartol, D.D.
„ Christopher T. Thayer.
Rev. George M. Bartol.
Nathaniel H. Emmons, Esq.
Henry P. Kidder, Esq.
Rev. Amos D. Wheeler, D.D.
Joseph H. Foster, Esq.

SOCIETY FOR PROMOTING THEOLOGICAL EDUCATION.

ORGANIZED 1816; INCORPORATED 1831.

This society was originally formed in Boston, July 17, 1816, under the name of "The Society for the Promotion of Theological Education in Harvard University." It has aimed to accomplish the twofold object of enlarging the apparatus of theological instruction, and of affording assistance to meritorious theological students. In 1858, the condition of membership was changed, by a vote of the society, from an annual payment to election.

DIRECTORS.

Rev. Samuel K. Lothrop, D.D. . . . . *President.*
„ Christopher T. Thayer . . . . . *Secretary.*
George B. Emerson, LL.D. . . . . *Treasurer.*

Hon. Albert Fearing.	Rev. Chandler Robbins, D.D.
„ Frederic W. Lincoln, jun.	„ John F. W. Ware.
Rev. Ezra S. Gannett, D.D.	Hon. Henry B. Rogers.

SOCIETY FOR THE RELIEF OF AGED AND DESTITUTE CLERGYMEN.

FORMED IN 1848; INCORPORATED 1850.

This society was organized to afford pecuniary relief to aged and destitute Unitarian clergymen. The interest of the invested fund is distributed semi-annually, by the Executive Committee, to such persons as are qualified, according to the requirements of the constitution, to receive aid. The claims of each applicant must be set forth, in writing, by two of his clerical brethren who are well acquainted with his condition and circumstances.

Any individual, male or female, can become a member of the society by the annual payment of one dollar. A payment of ten dollars at one time constitutes any one a member for life, and the payment of one hundred dollars constitutes any one a life-director.

OFFICERS FOR 1862–3.

Rev. N. L. Frothingham, D.D. . . . . *President.*
„ James Walker, D.D. }
„ Ezra S. Gannett, D.D. } . . . . . *Vice-Presidents.*
„ Charles Brooks . . . . . *Secretary.*
Nathaniel Thayer, Esq. . . . . *Treasurer.*

Directors.

Rev. Samuel Barrett, D.D.	Rev. George E. Ellis, D.D.
„ Chandler Robbins, D.D.	„ Rufus Ellis.

Committee of Investment.

Nathaniel Thayer, Esq.	Frederic H. Bradlee, Esq.
Edward Wigglesworth, Esq.	

Auditor.

Edward Wigglesworth, Esq.

MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.

This society was incorporated March 24, 1786, "for the humane and benevolent purpose of affording relief and support to the widows and children of deceased ministers. The members may not exceed thirty of the clergy, and laity in equal proportion." The annual meeting is on the Monday preceding the last Wednesday in May.

Hon. Edward Everett . . . . . *President.*
George Ticknor, Esq. . . . . *Vice-President.*
Rev. Chandler Robbins, D.D. . . . . *Secretary.*
Edward Wigglesworth, Esq. . . . . *Treasurer.*

Counsellors.

Hon. James Savage.
Rev. George W. Blagden, D.D.
John A. Lowell, Esq.
William Ropes, Esq.
Hon. Henry B. Rogers.

Committee on Appropriations.

Rev. Samuel K. Lothrop, D.D.
,, George W. Blagden, D.D.
Rev. George E. Ellis, D.D.
Edward Wigglesworth, Esq.

Committee on Accounts.

William T. Andrews, Esq.
Nathaniel H. Emmons, Esq.
Rev. John A. Albro, D.D.

MINISTERIAL CONFERENCE.

The annual meeting for address and discussion occurs on the last Wednesday in May, at nine o'clock, A.M.

OFFICERS FOR 1862–3.

Rev. Edward J. Young . . . . . *Scribe.*
,, James W. Thompson, D.D.
,, Stephen G. Bulfinch
,, William Newell, D.D.
. . . . *Standing Committee.*

THE ASSOCIATION OF MINISTERS AT LARGE IN NEW ENGLAND.

FORMED IN 1850.

The object of this society is fellowship, information, consultation, and discussion of plans of usefulness. The annual meeting is on the first Tuesday in February. Meetings are held quarterly at the houses of the members.

Members.

Rev. Charles F. Barnard, *Secretary*	Boston.
,, Horatio Wood	Lowell.
,, Andrew Bigelow, D.D.	Boston.
,, Samuel H. Winkley	,,
,, Edwin M. Stone	Providence, R.I.
,, W. H. Hadley	Portland, Me.
,, Oliver C. Everett	Charlestown.
,, Moses G. Thomas	New Bedford.
,, Edwin J. Gerry	Boston.
,, Joseph E. Barry	,,
,, A. S. Ryder	,,
,, George P. Wilson	Lawrence.
,, J. B. Torricelli	Boston.
,, A. Uebelacker	,,

BENEVOLENT FRATERNITY OF CHURCHES OF BOSTON.

Organized 1834; Incorporated 1839.

This association was organized for the purpose of sustaining the Ministry at Large in the city of Boston, and is composed of delegates from the different Unitarian churches in the city. It has the exclusive control of four chapels for the poor, besides employing several missionaries who are not expected to conduct regular church services. Its funds are derived in part from annual contributions, and in part from permanent investments.

The annual meeting of the Fraternity is on the first Sunday of March.

The meeting for organization is on the fourth Sunday of March.

The other regular meetings are on the first Sunday of June, the second Sunday of October, and the second Sunday of December.

The delegates are divided into monthly committees. Each committee, during its month, visits the chapels and Sunday schools in Pitts, Canton, South Williams, and Hanover streets, and at Washington Village.

EXECUTIVE COMMITTEE.

Rev. Chandler Robbins, D.D.	*President.*
Charles D. Homans, M.D.	*Secretary.*
Charles H. Burrage, Esq.	*Treasurer.*

George Merrill, Esq. | George O. Shattuck, Esq.

CHILDREN'S MISSION TO THE CHILDREN OF THE DESTITUTE, BOSTON.

Instituted 1849.

The object of this society is to foster in the minds of the young a spirit of Christian sympathy and active benevolence, and to adopt such measures as shall rescue from vice and degradation the morally exposed children of the city.

The superintendents of the various schools united in this cause form a Central Board, who annually elect from their number a President, Secretary, and Treasurer, and two others not of their body, who together constitute an Executive Committee.

The annual meeting for the choice of officers takes places on the first Wednesday in May.

EXECUTIVE COMMITTEE.

Hon. Albert Fearing . . . . . *President.*
George Merrill, Esq. . . . . *Secretary.*
William Crosby, Esq. . . . . *Treasurer.*

Henry P. Kidder, Esq. | Thomas Gaffield, Esq.

Missionaries.

Rev. Joseph E. Barry. | Miss Frances A. Ewer.

YOUNG MEN'S CHRISTIAN UNION, BOSTON.

ORGANIZED IN 1851; INCORPORATED IN 1852.

The object of this institution is to induce the young men of the city to connect themselves with some religious society, always having regard to the denominational preferences of the person so applied to; and especially to seek out and impart information, and render aid, assistance, and encouragement, to those who come to the city as strangers; striving to guard them against temptation, to surround them with Christian influences, and to interest them in the cultivation of a religious life.

OFFICERS FOR 1862–3.

James D. Thomson . . . . . *President.*
John B. Tileston . . . . . *Vice-President.*
George P. Bates . . . . . *Secretary.*
Eben R. Frost . . . . . *Treasurer.*

Directors.

Edward L. Jones. | Theodore Parkman.
Leonard A. Jones. | Hamilton A. Hill.
William A. G. Hooton. | John P. Almy.

BOSTON PORT SOCIETY.

INCORPORATED 1829.

This society has for its object the improvement of the moral and religious condition of seamen in Boston and its vicinity. The funds of the society amount to about $70,000, invested in the Seamen's Bethel and Mariner's House, both situated in North Square. The annual expenditure is about $3,000. The ministers employed are Rev. Edward T. Taylor and Rev. J. W. F. Barnes.

OFFICERS FOR 1862–3.

Hon. Albert Fearing . . . . . *President.*
His Excellency, John A. Andrew . . . . . *Secretary.*
Charles Henry Parker, Esq. . . . . *Treasurer.*

SEAMEN'S AID SOCIETY, OF BOSTON.

FORMED IN 1832.

This society was organized, by ladies of Boston, for the following objects : —

1. To assist in relieving sick and disabled seamen and their suffering families. 2. To afford aid and encouragement to the poor and industrious females belonging to the families of seamen. 3. To promote the education of seamen's children, and improve the character and condition of the seamen and their families.

OFFICERS.

Mrs. Albert Fearing . . . . . *President.*
Miss Harriet W. Taber . . . . . *Secretary.*

Managers.

Mrs. Edward T. Taylor.
Mrs. Charles Arnold.
Mrs. Stephen Rhoades.
Mrs. Nancy Fairbanks.
Miss Ann E. Coffin.
Mrs. Nicholas Baylies.

AUTUMNAL CONVENTIONS.

These are meetings of the Unitarian body, held in different parts of the country, at the invitation of friends, for the purpose of conference, discussion, public religious services, and the promotion of fraternal feelings. They have been held in the following places; viz. : —

	Preachers.
1812, Oct. 19, Worcester.	Rev. Ezra S. Gannett, D.D. " Andrew P. Peabody, D.D.
1813, " 2, Providence, R.I.	" Orville Dewey, D.D. " George Putnam, D.D.
1844, " 15, Albany, N.Y.	" Henry W. Bellows, D.D. " Orville Dewey, D.D.
1845, " 22, New York, N.Y.	" Ezra S. Gannett, D.D. " George Putnam, D.D. " Ephraim Peabody, D.D.
1846, " 20, Philadelphia, Pa.	" Edward B. Hall, D.D. " Frederic H. Hedge, D.D.
1847, " 19, Salem.	" Frederic A. Farley, D.D. " George W. Briggs, D.D.
1848, " 17, New Bedford.	" Wm. H. Furness, D.D. " Chandler Robbins, D.D.
1849, " 19, Portland, Me.	" Alonzo Hill, D.D. " John Weiss. " Geo. W. Hosmer, D.D.
1850, " 15, Springfield.	" Ephraim Peabody, D.D. " Charles T. Brooks. " George W. Briggs, D.D.

1851, Oct.	14,	Portsmouth, N.H.	Rev. Thomas T. Stone, „ F. D. Huntington, D.D.
1852,	„	26, Baltimore, Md.	„ Orville Dewey, D.D. „ George E. Ellis, D.D. „ Alexander Young, D.D.
1853,	„	18, Worcester.	„ Samuel Osgood, D.D. „ F. D. Huntington, D.D.
1854,	„	10, Montreal.	„ Sam. K. Lothrop, D.D. „ James Freeman Clarke.
1855,	„	23, Providence, R.I.	„ Oliver Stearns, D.D. „ Horatio Stebbins.
1856,	„	14, Bangor, Me.	„ Thomas Hill, D.D. „ Henry W. Bellows, D.D.
1857,	„	13, Syracuse, N.Y.	„ Charles H. Brigham. „ John Cordner.
1858,	„	12, Salem.	„ Wm. Henry Channing. „ Edmund H. Sears.
1859,	„	18, Lowell.	„ Thomas Starr King. „ D. N. Sheldon, D.D.
1860,	„	9, New Bedford.	„ Frederic H. Hedge, D.D. „ William G. Eliot, D.D.
1861,	„	15, Boston.	„ Horatio Stebbins. „ Augustus Woodbury.
1862,	„	14, Brooklyn, N.Y.	„ C. C. Everett. „ Robert Collyer.

PERIODICALS PUBLISHED IN THE DENOMINATION.

1. The Christian Examiner, bi-monthly, Boston. Published by the Proprietor, at Walker, Wise, & Co.'s, 245, Washington Street. Price, four dollars a year.

2. The Monthly Religious Magazine and Independent Journal, Boston. Rev. Rufus Ellis and Rev. Edmund H. Sears, Editors. Published by Leonard C. Bowles, at 119, Washington Street. Price, three dollars a year.

3. The Monthly Journal of the American Unitarian Association, Boston. Rev. James Freeman Clarke, Editor. Published by the Association, at 245, Washington Street. Price, one dollar a year.

4. The Sunday-School Gazette, semi-monthly, Boston. Joseph H. Allen, Esq., Editor. Published by the Sunday-school Society, at 119, Washington Street. Price, twenty-five cents a year.

5. The Christian Register, weekly, Boston. Published by David Reed, at 22, School Street. Price, two dollars and fifty cents a year.

6. The Christian Inquirer, weekly, New York. Published by the Unitarian Association of the State of New York, at 111, Broadway. Price, two dollars a year.

CANDIDATES FOR SETTLEMENT.

This list will be published hereafter only four times a year, in the January, April, July, and October numbers of the "Journal." Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Charles W. Buck	Plymouth.
La Fayette Bushnell, care of "Christian Inquirer,"	New York.
F. L. Capen . . . Care of Barnard Capen, Esq.	Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
Ed. I. Galvin	Cambridge.
Fred. May Holland	Cambridge.
John W. Hudson	Springfield.
John M. Marsters	North Cambridge.
Sidney H. Morse	Cambridge.
William Gray Nowell	Portsmouth, N.H.
George Osgood	Kensington, N.H.
George F. Piper	Cambridge.
Thomas H. Pons	Boston.*
D. H. Ranney	W. Brattleboro', Vt.
James Richardson	Boston.*
Ed. G. Russell	Cambridge.
James Sallaway	Cambridge.
Charles C. Sewall	Medfield.
George W. Stacy	Milford.
Livingston Stone	Cambridgeport.
L. G. Ware	Boston.*
Daniel A. Whitney	Southborough.
George S. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.
J. C. Zachos	Cincinnati, O.

Notice. — The extracts from the journal of Frank E. Barnard, which were to have been inserted this month, are omitted for want of space. They will appear in the February number.